



DAYBREAK.

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.

No. 786.—VOL. XVI.]

LONDON, APRIL 24, 1885.

PRICE 1½d.

THE SPIRIT-MESSENGER.

THE SENSITIVE'S FIRST CONTROL.

A CONTROL BY "C. H. L."

Recorded by A. T. T. P., April 7th, 1885.

[This Control will require some explanation. The controlling spirit, "C. H. L."—whose earth name was Charles Helvetus Lloyd, and who has represented himself as having been brought up in the medical profession, and became a practiser of mesmerism; and as such seems to have brought the Sensitive under his influence, and which influence seems to have lasted to the present,—is the spiritual guide of the Sensitive. "C. H. L." was, as I believe, the cause of my becoming acquainted with the Sensitive; the manner and mode of which is fully set out in the Introductory Chapter to the "Essays from the Unseen." In the present Control, he gives an account of the place where, and the circumstances under which, he controlled and spoke through the body of the Sensitive. Since then, "C. H. L." has never left the Sensitive. He is present, and takes a short control, at almost every seance, for the purpose of giving me strength. I personally have never heard of Mrs. Main as a medium, but as in all probability there may be some of the persons present at the seance, referred to in the body of the Control, still living, it would be desirable to know whether they remember the particular control referred to.]

Many will wonder and speculate on the personality of W. L., and that, although the name is very often quoted as that of a Sensitive of many years standing, very few have either seen him or even heard of him from any other source than through your pen. Those, who knew him years ago, have no remembrance of any promise of either ancient, historical or modern intellectual consciousness. The few, who knew him, knew him at first as one, who did not fear to criticise any alleged personalities from past life; not discourteously, but as any earnest man would refuse to give credence to what he considered the greatest of improbabilities. There is to-day a Sensitive in active work in the Cause, who can remember him at this time in the past, when he knew little or nothing respecting immortality, and who, were she asked, could bring back vividly to her mind the promise then given on the very first time, that this Sensitive had been unconsciously controlled.

The lady, at whose house this sitting was held, is now on our side; her name was Mrs. Main, her place of residence, Bethnal Green Road. The Sensitive alluded to (I am speaking of many years since) was then Miss Young. I accompanied the Sensitive into that house, the first time that ever he had realized the worth of investigating the statements, which appeared in a paper that he had taken in for several weeks without having before realized the possibility of the statements being true.

I can remember his entering into that room, a stranger in their midst, half fearfully, asking permission to be present at their meeting. The Sensitive, alluded to, will remember that a consent was given, which consent was repented of before the sitting was half-ended. The look of derision and pity for such folly was plainly marked on his face. It was what was called "a developing circle," in which Sensitive, in various stages of development, were trying to be the passive instruments required for spirit control. But the main difficulty in the development of a Sensitive is the power to conquer Self; not to govern the feelings of others, but his own; they know, because they feel, the spirit's power on them; they hear the words ringing in their ears; they are forced to utter those words ere consciousness is conquered; and what is the consequence? A feeling of self-importance, amazement, wonderment and pride, all which are the barriers against development, and must each severally be conquered, before that passivity is gained, which is alone the first thing desirable for perfect control.

These defects were noticed by this Sensitive, when he witnessed a girl in a state of semi-control by the spirit of some facetious Irishman; or when he saw some stalwart young fellow partially controlled by some sister, or deceased sweetheart, his feeling was one of pity for such folly. This was marked by his hostess, who had given him his welcome, and which incensed the controlling spiritual influences there present, and the feeling, if not unanimous, was loudly expressed by those, who were on both sides of the grave, that he should withdraw. A feeling of shame came over him at the expression he had given to his thoughts, and he tried but in vain to apologize. His colour had left his face; his lips were bloodless in his effort to assure them, that by his conduct, however strong the proof against him, he had no intention of offering a gratuitous insult in return for their welcome.

It was that instant of time, which made him ours, dear Recorder: from that day, years ago, and may God be my witness, he has been ours, thoroughly and completely. I took control, and spoke to them. The Sensitive, who is now a worker in the Cause, to whom I have alluded, remembers well the words I used, because they are engraven on her memory. The convulsive shiver, which shook this body from head to foot, led them to expect even a modern miracle in their midst, and I said: "What would you? He comes a stranger in your midst, and you deem, that he is laughing at that which you in your hearts know to be true; and even if it were not so, it is no grievous sin on his soul; the fault would be yours to retaliate. From to-day he is one of us. He shall pass through greater tribulation than any here; he shall speak, when God's appointed time does come, not only before the highest in position, but before the highest in intellectual work. Our utterances through him shall become household words in thousands of English homes; yet would you

ignominiously thrust him from your midst, because of that which I consider to be just unbelief. Take your own feelings, and your own thoughts, when first you were introduced to a circle of this nature, and ask which feeling predominated: an enquiring belief or a scepticism? which reason then assured you would never be removed. Ask yourselves what you thought. Whether the sublime or the ridiculous predominated, when you first took your place in a developing circle? Then in accordance with your answer, I ask you to judge him even as I have passed judgment on you; for I have claimed him for my own, and I ask you to do as I have done, and receive him." I then gave up control, and I have never left my Sensitive since.

Dear Recorder,—Of the many things that I have told you, I have never mentioned this before, in order that it may not be said, that I wish to make any market out of a supposed modern miracle; but as sure as you and myself will be the first to meet, when your body is at rest, so surely is every word of this as true as the promises of our God. I will not dwell on the abject fear of the Sensitive, when this was told to him. He had no remembrance of what had taken place; but on that night, on reaching home, he knelt down by his bedside, and asked God "to spare him from becoming like those, over whom he had charge." He prayed, that his reason might be preserved to him; that he had that night made use unconsciously of promises bordering on profanity; promises not only improbable of fulfilment but impious, and that which he feared the most was first, loss of reason, and afterwards loss of sight; and that he feared through the incidents of the night, that he was in a fair way of losing both sight and reason. Then the tears came from his eyes, successfully counteracting the partial control, that I had held over him. That prayer for self-peace was sufficiently answered, when I was enabled to breathe my name through my own lips into his ears, and to assure him, that these promises, which he considered so ill-advised, and rashly given, would be fulfilled; that both he and I were immortal, as surely as that we had the self-same God as the giver of our lives.

Dear Recorder,—I consider, that to-night is my night, in order that I may speak of this. I have refrained from mentioning this circumstance until the time was riper for fulfilling these promises; and I ask, first the hard-working and pains-taking Editor of this spiritual paper, the question: Whether the promises, given years ago, have not been partially fulfilled up until to-day? and, whether their entire fulfilment is within the reach of the immediate future? This month will see a collected form of much of that subject matter, which has been in thousands of homes, and with which nearly every county in England is conversant, and will also come within the knowledge of the inhabitants of this metropolis, and other large cities of the United Kingdom, in a more commodious form than in a weekly issue, namely, book form.

You tell me, dear Recorder, "that all this is new to you." I have waited my time. I am one of the most humble, yet one who will accept no second place in respect of loving the Sensitive. Yet one of the most humble of your surroundings first claimed him for spiritual service. I first withdrew him from the teachings of that which is purely speculative and conjectural, claiming him as an expounder of higher teaching, namely, that of knowledge, and as a harbinger of the glad tidings of man's immortality. Choosing for his theme the world to come; making such knowledge omnipotent; weighing the teaching that was speculative, and finding it wanting: God has blest him! God blest him, when his troubles seemed the heaviest, when there was nothing surrounding his seeming prospects, but what seemed gloomy and hopeless. When he thought, that penury and want were laying their heavy hand on him, his home, and his family, he was met with the soul-lifting news: "Not only do I not want, but I have that to spare, Father!" was the answer, when he found himself shut out from liberty; when all seemed to desert him; God in His potential manner proclaimed the fact: "I will not leave him friendless. I will not forsake him." When he himself would have given up that which will be his work throughout his life, the love which he wanted for his task was felt in the breast of another, and the resolve was made: "I will not let him go."

I thank God for it; the work, that he has done, is but preliminary to the work, which he has still to do in his manhood's prime, which is now all before him. Still your powerful surroundings are with him: my love always abides with him; but, what is far greater than all this, is that the will of

God is in unison with his work. His teachings will not vary; but with him is given the power to prove, that humanity without exception rises from the grave, becoming then and there instantly possessed of a body and a soul or spirit or self-hood; with him is given the power to prove that instantly after death self has the power of speaking, acting and moving; that humanity's worldly ideas of the soul or mental senses are narrow and contracted, because of the limited experience, that earth-life offers for their use. The time indeed for proving this is not far distant; but even the most hopeful among Spiritualists cannot realize what St. Paul said of old, in speaking of these teachings. "Behold I show you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye"; which means, in the smallest possible division of time, a change to immortality. My definition of an immortal is a man, who is subject to death no more; not having a perfect self but a perfect physical body; for no man is perfect mentally.

There are many, who on the circulation of your volume, will dispute and deny its teachings, because its teachings, in consequence of the multiplicity of Controls, which means personalities, are very different. The immortal, or he who can die no more, is not represented there as a purely spiritual non-entity; but each of them seem to be in the realizable enjoyment of their manhood; happy because of their glorious equipment, namely, their body, which shall be theirs throughout the eras that shall elapse; that shall come and go during the carrying out of their high destiny. Their denial will take the form of pity for you in being deceived, and of a fearful antagonism against the Sensitive, fanned by the full blast of orthodox teachers. Charges of hypocrisy and lying will be freely made against him. But what of that? God is yours, and mine, and his, and existeth not only in every portion of space, but He searcheth the heart of every man, and is the Infinite Judge of all. His judgment comes after the judgment of man. His judgment is final, therefore what does it matter?

I pray God that the Book may be the means of proving the blest and immortal existence to all, who read it carefully and attentively. It is but fulfilling the mission, as a forerunner, of the public work of the Sensitive, even as the reformers of old have had their forerunners. I am as anxious, dear Recorder, as any of your surroundings, of getting into public work; with boundless Eternity for our theme; an Eternity which stretches away into an infinite future. God has been working through you and your surroundings; but the instrument, which He has given for their use, is still God's to order, to act out His Own high devices. I pray God, that through yours and the Sensitive's help, more clear and more accurate conceptions may be entertained of man's future life. I feel sure, that this will be so; and as I feel sure, that the age which is now closing, shall hail in the dawn of a grand revolutionary era, and of such great endings springing from small causes, so I believe, that the first act in public usefulness is made, when that Volume, which has emanated, and which is actually the work of your pen, is given to the public: not at a prohibitive price, but at a price that the pocket of the poor man can reach; so that its good be not minimized, for I believe firmly that the widest circulation possible will not only be for the good of the Spiritual Cause, but prove a form of blessing to all, who can get within its influence, so that the fewer the barriers the better and greater the blessing.

PHENOMENA—MEDIUMSHIP.

JESSE SHEPARD IN ST. LOUIS.

The seances of Mr. Jesse Shepard have caused a great sensation here this winter. His unprecedented phenomenal gifts have been felt and appreciated in St. Louis, by both sceptics and believers, since last November. Mr. Shepard was with us a year ago, when we first had an opportunity of really enjoying his truly marvellous powers; but this winter his seances have been still more brilliant in every way. I could give the names of eminent judges, lawyers, professors, clergymen, musicians, singers, and critics, who are frequent visitors at his seances, and who have been brought to a knowledge of spiritual inspiration and intercourse by this means. The Hon. James McBride, the celebrated criminal lawyer of this city, a name more familiar to the citizens than that of the Governor of the State, was first introduced to Spiritualism through Mr. Shepard's mediumship, last winter, and became an ardent believer. Judge Noonan, and others, distinguished

in politics, have attended these seances, always with the same results. It is a frequent expression that—"the music is worth ten times the price of admission." The Royal Italian Opera Company, headed by Patti, was with us again this winter; but no one could be found who considered the singing of this fine company (individually or collectively), equal to the power and beauty of voice displayed at Jesse Shepard's seances.

But it is in the private developing classes that Mr. Shepard's powers are seen at their best. St. Louis has never witnessed anything equal to the results obtained in the select developing class, which has been in progress all the winter at Mr. Shepard's rooms. The class subscribed for a series of thirty seances, at the rate of sixty dollars for each member. Mr. Shepard was, of course, permitted to give seances for the public whenever he liked. No one regrets having spent the time or the money. It would be a difficult matter to attempt a description of some of these select seances for the development of mediums; but I will try to give your readers a faint idea of the unique power and beauty of the personal inspiration so often and so brilliantly manifest. As is usual at Mr. Shepard's seances, we had sufficient opportunity of witnessing all of the various forms of physical phenomena; but the members of this class having passed beyond the want of such manifestations, only sat for the higher results of intelligence and self-culture. In consequence, every one in the class experienced an uplifting of the spirit, an awakening, an unfoldment, a spiritual development, such as cannot be bought or sold, and which cannot be described on paper. We all seemed, with one accord, to desire some beautiful and useful unfoldment; something to gladden the hearts of all men—like music, poetry, art, literature, philosophy and healing. It is not too much to say that the developments made in vocal and instrumental music, and in art, surpass anything of the kind in the written history of Spiritualism. On several occasions we listened with closed eyes and enraptured senses to a quartette of magnificent voices, coming from the throats of persons who could not sing of themselves. As a memorable seance, which will live in shining remembrance amongst the chosen coteries of St. Louis as long as life here below lasts, a galaxy of immortals took individual possession of six members of the class, and sang a sextet. The marvellous basso, "Lablache," the diva "Sontag," the silver-toned "Mario," the soul-thrilling "Malibran," the trumpet-voiced "Borelli," and the superb "Pasta," all singing together in perfect unison with the masterly executed accompaniments on the piano, one of those sublime *morceaux* which can only be conceived in the higher spheres of art and song, and only performed on earth by such spirits. To hear music like this is enough to render tame and spiritless the grandest efforts of the most celebrated singers of earth.

Arrangements are being made to induce Mr. Shepard to remain in St. Louis and give a series of thirty more developing seances; but as he has promised his friends in other parts of the state, to make them visits, we cannot hope to hold him here much longer. His mediumship being unique, it is in great demand. Many remarkable mediums have been developed, but it would require several articles to give the interesting details. The mediumship of Mr. C. L. Herring has advanced in a truly wonderful degree, while that of Dr. Ady is no less powerful. Mr. Shepard will return to Europe again this summer.

St. Louis, March 11th, 1885.

S. W. HARRIS.

—*Mind and Matter*, March 21.

A VOICE FROM SOUTH AFRICA.

COGINISM OR WILL-ABILITY.

It appears from the most undoubted traditions, that there does not exist and never has existed a people, whether savage or civilized, who have not had some crude and primitive knowledge of a life hereafter. We are, therefore, compelled to conclude from this fact, that immortality is destined to satisfy an irresistible, imperious, natural want. In order, therefore, to acquire thorough knowledge of this, it should be our endeavour to carry it out in an accurate and scientific manner. To do so it is essential that we should be deeply impressed with its importance, and devote ourselves to the study of it with equal perseverance and pleasure. As an old investigator, after hearing the tiny raps and the strong deep thuds, the tilting of tables and raising of the same without contact, the communications through the alphabet, the trance-speaking mediums and also materialization, I consider none to equal that great movement, now in its infancy in

poor, despised South Africa, from whence, as was predicted in our circles, some years back, the most marvellous phenomena would emanate, which would startle and astonish the world the same as the Rochester knockings did when first heard, only this to my mind appears to be the consummation of spirit communion. Our esteemed and worthy friend, Cogin, an enthusiastic and ardent investigator and Professor in Psychology, has succeeded, by the guidance of his spirit friends, to place us in a position similar to that experienced by Paul as stated in 2 Corinthians, xii., 2-4; the *modus operandi* of which was fully described in the *MEDIUM* January 11th, and May 2nd, 1884. By his six weeks' stay, amongst us, he has proved and verified the statements therein contained; such as cleaning out the brain and body by the spiritual process, breaking up the old material, and preparing the same to separate and eject the spiritual body. His short stay enabled him to *fully* develop twenty-four and *partially* about thirty-six mediums, and several workers are now in the field to further this noble Cause. These developed mediums are not only conscious of the separation of the spiritual from this material body, but can, when separated, see and recognise that body and the whole of its surroundings. Cogin's labours were most arduous and indefatigable, and it must have been a great strain upon his physical power; for you could find him eight or nine hours daily, in the open day or with burning lamp at night, developing one after the other, always ready and willing to explain his process, and making the same a purely scientific operation, the results of which, it must be admitted, are truly marvellous.

Some of them made journeys into the Realm of Spirit or Summer-land, there meeting those whom they knew in earth-life, and many they never saw before, who identified themselves by giving their names, vocations and dwelling places while on earth. Then they also handled the objects that met their gaze, and gave a vivid description thereof. The orphan has gone out to meet the parent, with tears of joy bathing the cheeks of the medium; others have held sweet converse with those who up to that moment they thought lost to them for ever. Children came to meet the medium, in the Summer-land, bringing flowers, emblematical of their spirit name. All those things transpire while the medium is perfectly conscious and in a lucid state. After returning to their material body, they were enabled to make sketches of landscapes and drawings of buildings they visited during their journey out, so that most likely we might shortly have architectural designs, surpassing those on the earth-plane, and maps of the unknown world.

We will thus perceive that when contrasted and placed side by side with previous spirit communion, this open vision of the New Dispensation of mediumship, similar to that of John on Patmos, will far excel, for by this we are brought face to face with the so-called dead, visiting them in their new habitations and conversing with them. Mysteries are hereby cleared up without doubts remaining, and a bridge is built, across the great gulf, that can never be broken down, and as time rolls on will continue until all earth's children will be able to use it to the honour and glory of God our eternal and loving Father.

J. B. M.

DEPARTURE OF PROFESSOR COGIN FOR BUENOS AYRES.

On Tuesday evening (December 16, 1884), previous to the departure of Professor Cogin, a social gathering took place in the rooms of the Psychological Society, to bid him God speed in his new calling, and a pleasant and prosperous passage to Buenos Ayres, in the brig "Silver Cloud." A very agreeable evening was spent, and the following address presented to him. The Professor, in a suitable reply, trusted the work commenced by him will not be allowed to drop after his departure:—

"We cannot allow you to depart from our shores without recording our open attestation and high appreciation for the sacrifices you have made, and the results obtained, in the noble Cause of Spiritualism. It would have been expected that after the many years of toil at the Diamond-fields (only those initiated can fully understand what such labour means), you would have rested awhile. But, no; like a soldier you buckled on the armour, and again fought the battle. By so doing you strengthened our belief, opened up to us new thoughts and ideas, and by Cognition or Will-ability determined to solve that great mystery alluded to

by Paul in 2 Corinthians, xii., 2-4. Your many mediums vouch, and we declare with them, that you have succeeded beyond expectation, and consider the missing link to have been found at last, whereby the spiritual can leave the material body while in a lucid state. It now remains for us to rivet that link firmly on, by steady adherence and close application.

May then an All-wise Providence permit your guides ever to watch over, protect and direct you; and may the three virtues—Faith, Hope and Charity, in conjunction with Love, Light and Liberty, ever accompany you and yours. And when divested of your mortal coil, may that beautiful Summer-land, you have been instrumental in visioning to others, be your reward.

For all our deeds, here wrought on Earth,
Are registered, and have no doubt each
Their record with a mark attached.

This we doubt not will be recompensed by an eternal progression. Once more wishing you and your family a speedy and pleasant passage, we are, yours fraternally,
A. TEAGUE, B. HUTCHINSON, B. MUNNIK, J. THORNE, W. WICKSON, Committee of the Psychological Society, on behalf of the Members.

DANGEROUS ATTEMPTS AT MEDIUMSHIP.

The Paris correspondent of the *Leeds Mercury* thus reports:—"The dangers of what may be termed family Spiritualism have just been forcibly illustrated in the clinical service of Dr. Charcot at the Salpêtrière Hospital. A family, designated as X, consisting of father, mother, and three children, presenting antecedents and indications of the nervous hysterical temperament, were in the habit of amusing themselves with so-called spiritual séances. During the summer holidays the children took part in the pastime of table-turning, which was carried on every day. The eldest girl, aged thirteen and a half years, was designed as a medium by the action of the table, and on the 29th of August last the whole day was devoted to an uninterrupted performance. The sitting was resumed next morning at nine o'clock, and carried on until about three, during which time different persons were invoked. At last, the table having intimated to the girl an order to write, the latter seized a pencil. At the same moment her arms became stiff and her eyes grew fixed. Her father, seized with alarm, threw a glass of water in her face, and forbade her to continue the game.

"This prohibition was not to the taste of a neighbour, who ardently desired to interrogate the spirit of a certain personage. Taking the girl to her house, the séance was resumed, and at seven o'clock the child, "as medium and under the inspiration of the spirit," seized a pencil and wrote in man's characters the name Paul Denis. Immediately the girl's hand became convulsed, and directly afterwards she got up, uttered an hysterical shriek, and rushed through the house giving vent to inarticulate cries, rolling on the floor, and presenting all the characteristic symptoms of 'clownism.' These attacks, to the number of twenty to thirty a day, continued for ten weeks, in spite of medical treatment, hydropathy, &c. A month previously the boy, aged twelve years, who had always held aloof from these spiritualistic practices, became attacked with pains in the joints, obliging him to keep in bed. He then became affected with delusions, &c. The other brother, who had suffered as an infant from convulsions, was likewise affected with tic and delirious manifestations. In December the parents took the children to the Salpêtrière, when it was found that an attack in one member of the family developed itself in the case of the other two. They are still under treatment, and the case is certified by M. Paul Bert."

[This sort of thing should not be mistaken for "Spiritualism." It is people's ignorance of the subject that causes them to resort to such experiments. All persons are not adapted to enter upon such sittings, nor should they be in any case carried to excess. It is the same in all other forms of occupation. It is found that the same curriculum applied to all children in a school, will do well for some while it will completely break up the health and mental vigour of others. It will be seen above that the selfish intent of this neighbour chiefly intensified the evil effects of the experiments. Under genuine spiritual auspices no evil could come of experiments conducted in accordance with the conditions of the case. It is the absence of a true and enlightened motive, or presence of a selfish one, that results in injury. Care should be taken that no human being of a sensitive

temperament be at any time subjected to the mental predominance of a self-seeking human being; we should also be careful that our own motives are in all things above reproach.—Ed. M.]

AUDI ALTERAM PARTEM.

GEORGE ELIOT.

From the Life of this woman, recently published in two vols., I cull the following sweet morsels of critical sagacity and courtesy:—

"I am glad to see Mr. Bray contributing his quota to the exposure of that odious trickery—spirit-rapping."—Vol. II., p. 279.

"So far as Spiritualism has come within reach of my judgment, it has appeared to me either as degrading folly, imbecile in the estimate of evidence, or else as impudent imposture."—Vol. III., p. 92.

In the work there are whole pages of similar stuff, but the above extracts will suffice as specimens of her style of treating a subject of which she appears to have been profoundly ignorant, although it was brought under her notice by such persons as Mrs. Beecher Stowe and other authorities. She speaks of Spiritualism having come within the reach of her judgment; but it would be curious to ascertain what were the facts which she submitted to her "judgment," to elicit such dogmatic, oracular and insolent decisions? Did she take any pains to make herself acquainted with any facts whatever in the matter, before uttering her crude opinions? If this latter question be answered in the negative, then George Eliot cannot be acquitted of the charge of wanting some of those special qualities which form an acute observer and a philosophic thinker. She lived about 15 or 20 years after delivering the nonsense I have quoted, and yet during all that period, she does not appear to have taken any step to revise the preconceptions of Spiritualism. Did she regard as gospel the vulgar buffoonery of the newspapers?

Her early religious training was confined to a gloomy and depressing form of Evangelicalism, against which her mind subsequently rebelled, and she was finally stranded in a vaguely pious and sentimental kind of Agnosticism. She did not, however, accept Positivism as a whole, and she still contrived to feel a lingering regard for some of the most obvious and necessary teachings of Christianity. She did not, however, receive Christianity as a divine and miraculous revelation of God to man; and she therefore failed to grasp the most sublime truth ever offered to human guidance. The great value and blessing of Christianity may be summed up in the formula, that it demonstrated as facts what were formerly surmises; it made clear and certain what were before considered as visionary and obscure; viz., the state and treatment of the soul after the death of the body, and the true methods of redeeming mankind. George Eliot altogether missed the acquisition of the philosophy of the supernatural. She must therefore in future take a secondary, perhaps even a still lower, rank in the great muster-roll of literary celebrities. For the same reason the influence of her works will diminish. All the great immortal productions of genius have dealt with the supernatural and paid homage to its verity. The ideas of Homer, Dante, Shakespeare, Goethe, "Featus" Bailey are based upon this indestructible foundation, and are testimonies to its living presence.

I do not, of course, mean to say that all authors ought to introduce into their works spiritual and miraculous incidents; such things might be sometimes grievously out of place; but what I wish to maintain is, that those persons who believe in the supernatural will be better able to brighten, elevate and adorn their productions, however humble and outer they may be.

Even as products of mental power and art, I cannot help thinking that George Eliot's works are not exemplars of the highest class. "Silas Marner" represents a middle-aged man bringing up a female child without the aid of a woman; not a nice idea, and indicative of that lowness of tone, characteristic of the author's mental constitution and domestic history. "The Mill on the Floss" is a sad and depressing story; "Felix Holt, the Radical" is almost unreadable; and "Middlemarch" introduces us to a state of society and a set of characters anything but elevating, and which make the reader feel as if he had been in bad company. "Romola" is perhaps, in some respects, her greatest work, but it is on the whole, ponderous; much of it is barren, and it teems with instances of extravagant conduct springing from quite inadequate causes and motives. Romola is a devoted daughter, but she feels the death of her blind old father as a

rather "happy release" from very irksome duties. Nevertheless, this consolable young lady is represented as so attached to the memory and wishes of her troublesome and exigent parent, that when her husband, Tito, disposes of the old man's library, which her father, with a keen sense of selfish ambition, desired might be kept in his native city and for ever be associated with his name, she quarrels with her husband in the most offensive and violent manner, although up to that time he had always treated her with affection and consideration, and she had then no reason to think him unworthy of her love; she uses the most insulting and malicious language towards him, and finally deserts her home with feelings of scorn and indignation. The scene is powerful, but unwomanly and unpleasant.

The manner in which George Eliot (Miss Mary Ann Evans) speaks of Mr. Lewes as her "husband," when we know that he had not the shadow of a right to the title, is an outrage to our principles of social morality; and, on the whole, am compelled to think that the influence of her life and writings is not calculated to benefit the age, or to raise our estimate of the standards by which our conduct in this world ought to be regulated.

TRIDENT.

[There is some little danger in going too far in the opposite direction to that of George Eliot. "The most obvious and necessary teachings of Christianity" are not peculiar to any theological system, but are universal truths, which cannot be sectarianized. It is the too sweeping claim for "Divine and miraculous revelation" that makes foes to religion of the most intelligent and gifted minds. Surely the state of Christendom at the present or any time in the past, does not bear out the statement, that Christianity to a certainty demonstrates the facts respecting human immortality, and all that is therein included and implied. On the other hand, the very obscure, ambiguous and uncertain dogmas, traditions, miracles and mythical stories entertained by the Christian sect as the basis of their belief, have plunged the generality of adherents into the abyss of hypocrisy, doubt or negation. Hence "George Eliot altogether missed the acquisition of the philosophy of the Supernatural"; more her misfortune of being the creature of Christian superstition than her fault.

Most Christian apologists overlook the great fact that there is in humanity a something far superior to all external creeds or teachings, and that is the Divine Spirit. The best characters in Christian communities are really superior to their religion, just as the Gospel Jesus, taken as an illustrative character, is superior to the church that is professed to be founded on him; and he was pre-Christian. This is the teaching of the Gospel, which existed long before the Christian era, that it is from the spirit within, that all spiritual excellencies must proceed. The Christian system is the reverse of this, and surrounds the mind with untenable externalities which pervert the interior light, or altogether extinguish it. George Eliot was a product of Christianity, and a type of the state of mind in which all spiritual life is ground out by the hard millstones of Christian dogma. The interior impulses are outraged and checked by the sectarian doctrines, and a blank, as regards the spiritual, is the mental result. George Eliot has had an ephemeral fame on account of the fact that she evokes a sympathy in the multitudes of intelligent minds spiritually circumstanced like herself. Let the Christian be unkind to such if he will, but the Spiritualist will extend to such souls pitying help. Our Movement has restored to spiritual light millions who had been blinded by Christian mal-practice. Praise God!—Ed. M.]

PASSING EVENTS.

To the Editor.—Sir,—A few weeks ago Mr. Labouchere, in his paper which he calls "Truth," honoured me with the following apostrophe:—"Why does not Signor Damiani with the aid of the spirits send to Scotland Yard the names of the dynamitards?" To this I replied, saying:—"That, as everything must have its place here below, the spirits designed for that sort of thing belong to the mortal, where uniforms go under the vulgar appellation of "Bobbies." That they, the inhabitants of this floating speck of matter called the earth, fight their own battles, cook their own dinners, lose their own money at the Derby, choose their own wives, make their own mistakes, and thus become wise by experience." *Errando discitur*, as the Latins of old used to say. Now Mr. Labouchere with his usual impartiality would not publish my answer.

The name of Mr. Labouchere reminds me of the double

challenge between him and me; challenges which, though disapproved of by a few of my co-workers in this country, have made such noise abroad that the echo of it is still ringing in my ear, for even now letters of enquirers are still addressed to me from every corner of Europe, including the distant St. Petersburg. The burden of them all, is: "Can these things be?" These enquiries have thrown such a correspondence on my hands, that for expediency's sake, I have been obliged to employ a friendly secretary. Some of these communications are very remarkable, coming as they do from men of mind, old in years and belonging to the upper ten thousand, who, avowing their agnosticism, earnestly enquire about the truth of immortality as demonstrated by Spiritualism. It would be well for me to have the whole collection of these letters printed in pamphlet form as an answer to those who have censured me for the challenge. But how true that no man is a prophet in his own country! And how disheartening to try and do good in this world! Now, if anything more than another impelled me to deal with these challenges, it was a feeling of regard for the unjustly abused medium, who was made the mark of continuous and scurrilous onslaughts, which the acceptance of Labouchere's challenge at once stopped. Imagine my astonishment when I found that the first man to throw stones at me was a person from whom, if not a hearty rendering of thanks, which, however, I did not expect or desire, no reprobation should have proceeded from. Mixing filthy lucre with Spiritualism? Fie, fie! Yet my challenge, destined as it was for a public charity, did not imply any personal gain.

Let me now enter upon a more cheerful subject. Not long ago three orthodox young ladies who abominated Spiritualism as much as old maidishness, were sitting at their breakfast, when one of them, who, bye the bye, is a great medium, happened to mention the name of "John King," when the eldest of the three stopped her, saying she did not like to hear his name. She had scarcely finished the ejaculation, when a tremendous knock came under the breakfast table, making all the china to jingle, and upsetting a jug full of hot milk. What a mess!

Very truly yours,

G. DAMIANI.

29, Colville Road, Notting Hill, W., April 20th, 1885.

[We are sure our correspondent could not possibly take up any matter except with the very best motives; so in our observations there can be nothing personal. We have already written on this matter, and then without personal allusion to our correspondent, as we desired to treat it entirely on its own merits. Spiritualism holds out a continual "challenge" to the world; but in no case does it concentrate the intensity of the challenge on a specified individual. Hitherto challenges of the kind have been of a general character, not involving the personal sphere of any particular medium. In the light of "E. L. W.'s" article of last week, it will be seen how pernicious it is to make a medium the object of mental influences other than those most in keeping with the high and holy conditions of reliable spirit communion. Now the contending forces evolved in discussing such a challenge, especially with such a bitter opponent, could not be otherwise than ruinous to the medium who formed the central figure of the little drama. Hence we were impressed to break the matter up: much to the benefit of all concerned, and the Cause at large, as well as the purity of public morals. We replied to the venerable S. C. Hall's letter on the ground of Scripture; and with Spiritualists we would argue the matter on the basis of psychological law. To the moralist we would point out that the tendency to make bets is too alarmingly prevalent; and the attempt to invade the domain of Spiritualism therewith is greatly to be deprecated. It matters not that the money was charitably intended, yet the means were bad, nevertheless. Thus there are two sides to the matter. From our correspondent's society point of view the suggestion worked well as a kind of advertisement, or testimony of sincere conviction on his part; but on the spiritual side the aspect is very different. We are glad our correspondent has brought the matter up.—Ed. M.]

THE CHILDREN'S LYCEUM.

MR. ARMITAGE ON THE PIC-NIC AND FUNDS.

In looking over the MEDIUM for some weeks, I find various places suggested for the Lyceum pic-nic, and after looking the time-table over, also with map of the places named, I must say that Littleborough is by far the most likely; and as there

are trips there always, on all holidays, at fares from 1s. 3d. to 1s. 6d. return, and the children would go for half-fare, I see no place that can be reached so cheaply. And then another thing: if Morecambe were arranged for, we have no Midland Railway to Dewsbury, Batley, Morley, Halifax, and Sowerby Bridge. We would either have to go to Leeds or Bradford, to get a starting point, which would cost as much as the fare to Littleborough; and going so far we must remember there is getting home at night with the children. It would be easy for Rochdale, Oldham, Manchester to join us at Littleborough, and so unite both shires. That is my suggestion, and I have an idea of a place where we could meet at Littleborough, and have accommodation provided for the children. It would be well for one person from each Lyceum to meet as soon as possible, so as to decide the matter, and then it would take a practical shape instead of suggestions.

Now as to the "Loaves and fishes" at Walton Street. I had no idea that any one would write to the MEDIUM on what I said there, as I did not do it with the intention that it should be made a public matter; but I was determined to tell those concerned what were my feelings; and not only that, but try to point out a way out of the difficulty, and make matters more agreeable. The whole cause of it is the £170 in the Bank, and who shall hold it, and the officers thereunto belonging. I did not know the amount till I saw it in the MEDIUM, as I had not cared to ask. I had heard quite enough from the different parties, and no one seemed to open a way out of the cloud of difficulties that surrounded the place; and as I have been interested in the prosperity of the place from the first, I felt a duty to myself and the Cause there to be plain, straight and clear to all parties, and speak the sentiments of one who wishes to see Spiritualism prosper in harmony and unity with every individual that goes to the Room.

First then, I say: spend every penny they have in making the upper room one of the most comfortable places in the kingdom. It is bare walls now. Board it up five feet high all round; then plaster the remainder. Underdraw the roof, and put a good ventilator in the centre. Seat it with good seats, and if there be sufficient money, cushion the whole of them, and let them be free to all; and if they want members let it be those that will subscribe 6d. a month, and if they cannot afford that let them have a vote at their church meetings; have their committee, president, treasurer and executive, or officers as now. Then when this is done have their meeting room up above, and the Lyceum below on the ground floor, and all worked under the one committee, and the £ s. d. would then be helping to make all comfortable, instead of as now causing discord, and office-seekers would not be so plentiful, if they have to work and pay, and feel they owed something rather than have something in hand. I know some will say that the landlord will be getting all the benefits. To such I would say, They themselves are wanting it, and because they cannot get it they would not let anybody else have it if they could help it. I feel sure that Mr. Shepard, the owner, would help them all he could rather than take the least advantage of any of them. Whoever the committee are now I do not know, but my earnest wish is that they will set to work at once, and make that place what it has been in the past: one of the most prosperous places in the Yorkshire District; and if they do so they will have my hearty co-operation and good wishes.

JOSEPH ARMITAGE.

THE YORKSHIRE LYCEUM PIC-NIC.

To the Editor.—Dear Sir,—I am reminded of Hans Edwards's beautiful "inspiration" in last week's MEDIUM by saying that I am about to give expression to what has come to me from reading the report of Mr. Armitage's speech at Bradford on Sunday last. I am sorry I could not be present, but circumstances demanded my attendance elsewhere. There cannot be a greater vice than the hoarding up of money. It is as bad on the part of a society as if an individual did it. Contributions belong really to the members who contribute them, and they should be used for their advantage. Too frequently the sums of money collected with much self-denial are speculated away on hiring expensive speakers, and in their railway fare and the expenses of halls and getting up meetings. The Cause has been broken up and thrown back by this system of sending all the money into alien channels. The poor local Spiritualists bear all the burdens, and others get all the advantages.

Now this is particularly true of children. When they attend the Lyceum, no doubt, they think they are conferring a particular favour on the conductor and other officers. I know when I was a youngster, I thought I was obliging my parents very much when I was a "good boy" and did well at school. I thought some little consideration was due to me for the favour I was conferring. Of course, it was all for my own good, but I did not see it; and it is a principle universally recognised, that children get prizes and distinctions for attending school and doing their duties well.

This principle of human nature Spiritualists should not be behind in taking advantage of. A grand opportunity is before us in the matter of this pic-nic. Let it be done on such a scale that it will be a *reward* for Lyceum attendance. Love begets love. If we want the children to love the Lyceum, the Lyceum must begin by loving the children. The children do not see that the ordinary lessons and exercises is *loving* them; they feel it to be a *labour*, and they want something in the way of *wages*.

I have spoken of the proposed trip to Morecambe to a few, and they have remarked that the expense would be too much for the poorer members, and for those with large families and a weekly wage. That I grant. But Societies' funds and contributions should pay, or partly pay, the railway fares of the children. Let us suppose that each child could pay so much; and that 1s. more is needed to take the poor little member to Morecambe; well, 50s. will pay for fifty members. Some of our speculating committees would think nothing in spending twice that sum on getting up a lecture; but this trip to the sea-side would be better than twenty lectures. Many children, far from the sea-side, never saw its rolling waters in their lives. In these smoky, arid manufacturing districts, they see little but mills and chimneys, and the sound most familiar to them is the monotonous crash of machinery. What a glorious change it would be to get a glimpse of the grand waters, symbol of the Unknown Eternity! It is no holiday to take children from one part of a manufacturing district to another. They want to get out of it altogether, and away to scenes fresh and new; and where they can see a little bit more of the face of our great teacher—Nature.

In the Lyceum we talk of the River, Lake, Shore, Sea, Ocean and Beacon groups. But have the children who contemplate these names ever seen the glorious objects they represent? Only fancy Mr. Kitson conducting his Lyceum on the shores of Morecambe Bay. The Lune running into it to the right, and which can be seen from the train, is the "River"; the water between Lancaster and Cartmel may be called a "lake," though it is really a part of the "Sea"; the larger expanse of waters beyond the reach of the eye would be the "Ocean"; and a "Beacon" could be seen somewhere on the "Shore." Ever afterwards beautiful allusion could be made to the *object lessons* to be met with on the Lancashire Coast.

If we spend our funds on our children they will feel a relation to us that they never did before. Soon they will earn wages, and they will contribute to the fund that gave them these never-to-be-forgotten treats to some fine spot of Nature's own. Thus we will build up a Cause, by spending our church funds, or our Society's balances, on the children on whose behalf all the fuss and worry is carried on. To have an eye only to investing in bricks and mortar, or some lecturing speculation, is far too much after the worldlyism of Churchianity. The true "Church" is the loving and loyal hearts of our members; a big house without that is a poor "church."

If we made this use of our means, there are not a few who would contribute to our funds, who now overlook our existence. Plenty of people would help a Cause that did something generous for children; and these genial contributors would go to the pic-nic, and give tone to the day's outing.

A demonstration at the sea-side would be a good thing for the Cause generally.

My "inspiration" has carried me much further than I expected. I crave the indulgence of our friend, the Editor; but I know he loves generous dealings with children, and I hope he will think favourably of these thoughts of

A NORTH-COUNTRY SPIRITUALIST.

P.S.—If Morecambe be thought too far for Yorkshire, it may do for others more favourably situated. At all events, let the place selected afford a good view of Nature and a complete change of scene.

BATLEY CARR: April 19.—Afternoon: present, 3 officers, 12 girls, 9 boys, and 6 visitors. Our programme consisted of two musical readings, three golden-chain recitations, one select reading, one recitation, one song, and one duet. After marching and calisthenics, Mr. Walker was influenced to address us on "The power of Little things," and urged all to strive to do their duty day by day. The programme was so ample, the members fulfilling their parts in a most creditable manner, that there was not time for ordinary lessons; a musical reading and prayer brought a happy enjoyable session to a close.—I have received a note from Keighley friends, stating that they have decided to co-operate with the other Lyceums, in having a united pic-nic, suggesting Whit-Monday as a suitable day. This will be an unsuitable day for Batley Carr, both Mr. Armitage and myself being engaged on that day, and I hear that Sowerby Bridge and Morley friends contemplate having a Tea on that day also. But I should like these two, and Leeds and Halifax friends to frankly state their opinions; and seeing that Sowerby Bridge is by far the oldest, I hope it will not stand aloof. I think it would greatly facilitate the project if one officer from each Lyceum could attend a meeting to discuss the place of meeting, arrangements, and programme. Such a meeting should not be later than May 2nd. I think Bradford would be the most central place.—Hoping that all will unite to make it a memorable occasion, I remain, yours in Cause of Truth and Progress.—ALFRED KITSON, 14, Back Crescent Street, Cross Bank, Batley, Yorkshire.

SOWERBY BRIDGE: April 19.—There were present in the afternoon 43 teachers and scholars. After the marches and calisthenics were gone through, we formed into classes. In the senior class, presided over by Mr. H. Broadbent, an Essay on "Dietetic Reform" was read by Mr. H. Gaukroger, and an animated discussion followed, which was extended half-an-hour after the time for closing. The second class, led by Mr. John Gaukroger, had for lesson "Phrenology"; and the third class, led by Miss R. H. Rowson, had for lesson Bible subjects. Next Sunday, after the marches, &c., the afternoon will be devoted to singing.—Con.

BRADFORD: April 19.—Present: 12 officers, 28 girls, 22 boys, 16 visitors. After marching and calisthenics, we had silver-chain recitations and committed to memory the last verse of hymn 93, "Spiritual Lyre." We formed into six groups. Group one, led by Mr. Keighley, had for lesson Mavor's Spelling-book; Group two, led by Mr. Illingworth, had for lesson second series of Mavor's Spelling-book; Group three, led by Mr. Lewis, had for lesson Little Arthur's History of England; Group four, led by Mr. Parker, had for lesson the same book; Group five, led by the writer, had for lesson Mark, viii.; Group six, led by Mr. Bentley, had a lesson on Physiology. Singing and prayer brought the session to a close.—J. H. SMITH, Conductor.

MIDDLESBOROUGH: April 19.—Present: 30 scholars, 8 officers and 2 visitors. After the usual exercises and lessons, Mr. Wright, of Stockton, was introduced, and expressed his pleasure at being present.—R. KNEESEAWE.

OPEN MEETING AT CAVENDISH ROOMS.

The Hall was again well filled on Sunday evening, by an intelligent and sympathetic audience. The service was conducted by J. Burns, O.S.T., who made comments on the parable of the talents. All can work for the Kingdom of Heaven. It is a mistake to run after those with the many talents, and add all the sympathy to their already overgrown renown. The object of these meetings is to give a sympathetic and favourable condition to those with the one talent. Seeing that man's happiness consists in the use of his talents, our chief aim should be to see that all those with the least capacity should receive the largest share of our aid and encouragement. Those whose talent is so inconspicuous that they cannot take an active part, may give freely their good feelings to the mediums under influence, which may ultimately lead to all becoming active workers in some form.

Mrs. O. Spring gave a very good invocation under influence; it was her first in public. Miss Wade sang a solo. Mr. Hawkins gave the results of some clairvoyant observations he had made on the nature of Soul and Spirit. The soul he said is the vital principle derived from nature; and is located near the heart. The spirit has its location in the front of the forehead, over between the eyes. He spoke of visions which illustrated these two principles on a large scale, giving the idea of Spirit, God,—the Father; and Nature,—the Mother.

Mr. W. Wallace, who has been a medium for over thirty years, stated as his experience, that the best way to arrive at knowledge of spiritual things is to get into communion with intelligent spirits. It is not necessary to associate with any class of spirits. He gave the result of his experience on certain practical points; and said he would be glad to be of use to investigators, in showing them how to fall about it.

Mr. Downing continued his experiences from last open meeting. He spoke of the good which could be done by raising the low spirits. We could do so by leading good lives, as well as in circles for the purpose. He spoke of phenomena he observed in the meeting in connection with visitors.

There was an excellent influence, and the meeting produced much satisfaction.

PECKHAM TEA AND ENTERTAINMENT.

On Tuesday evening a pleasant company assembled in Avondale Hall, Peckham. The sale of tickets did not quite reach 100, nor did all ticket-holders attend; but the number was highly encouraging, and of high quality. The provisions were all freely given, and of such excellence as is not to be met with in the market. Was it the flavour of generous sentiment that added richness to the repast?

After tea a long, varied and interesting entertainment was given. Mr. Burns read a letter from "A. A." describing her health, the benefit she is deriving from a healer, and expressing her gratitude for the kindness shown her. Mr. Butcher and a friend then gave a duet on piano and piccolo. Later in the evening Mr. Butcher sang "The Knights of Old," by J. Kynnersley Lewis; and Mr. Waters sang "The Little Hero." These songs came between the phrenological delineations given by Mr. Burns, which were of a practical kind, showing the organic bases of sympathy, the planes of mind, the phases of mediumship, and affording hints at psychological hygiene, a subject which is at present almost unknown.

To conclude with, Mr. Price, the Peckham Mesmerist, gave some illustrations of his power, which were truly marvellous. Mr. Butcher and another gentleman were his subjects. With a touch he could make them imagine all sorts of things or forget their individuality. He also had complete power over the movements and sensations of the body.

At the close there was a service of cake, and those who had been examined and others made a voluntary contribution towards the incidental expenses, which amounted to 19s. Mr. Esterbrook proposed a vote thanks to the kind friends who had provided the repast; to the ladies for serving it so nicely, and to the various friends who had so much entertained and instructed them. This was seconded by Mr. Jennison, and carried with acclamation. Mr. Burns replied chiefly on behalf of "A. A."

Mr. Butcher has been particularly useful in this affair, in selling tickets, and, assisted by Mr. Price, making local arrangements and assisting in preparations. He acted as chairman, and clairvoyantly corroborated the statements made by Mr. Burns as to the phenomena round certain heads. Mr. Hopcroft saw the same appearances, but did not publicly express himself. We hope some other occasion for holding such a meeting will soon arise, when Mr. Burns might give examinations, assisted by the clairvoyance of Mr. Hopcroft and other seers. By these combinations science as well as philanthropy may be promoted.

Hoxton: 227, Hoxton Street, April 19.—A very successful circle, though attendance small. A visitor, a true friend of the Cause, paid expenses of the Hall, and became an honorary member. A control through Mr. Webster on Sunday next.—D. JONES, Sec., H.P.S.

OBITUARY.

Passed on to the higher life, April 16, the youngest and dearly beloved son of James Bond. He was a true Spiritualist and a good clairvoyant medium. His mortal remains will be interred at the Devonport Cemetery to-morrow, by the Spiritualists of the Three Towns.

SOUTHSEA.—The circle at Mrs. Stripe's, 71, Middle Street, has been reformed. We are having some good times in inspirational speaking. On April 12th, we had "Serjeant Cox" upon "The Spirit in the Flesh and out of the Flesh." On April 19th, we had "The Right Hon. Sir Robt. Peel" upon "The Political Aspect, Present and Future, as regards England and Foreign Powers." They were both very fine.—W. H. TERRY.

NEW ZEALAND.—In our "New Zealand Number" we intimated that Mr. Batt, of Palmerston North, was in London, as a representative of the Psychological Society there, of which he was one of the most earnest promoters. He will soon return to his home, and desires to take with him a collection of spiritual works to form a library in connection with his society. He has had twenty-six years of experience of Colonial life, and can give good information to those thinking of emigrating. Books and communications should be sent to Mr. W. J. Batt, 26, Claremont Road, Queen's Park, West Kilburn, London, N. W.

NORTH SHIELDS: 6, Camden Street.—The guides of Mr. E. W. Wallis gave a course of five lectures, beginning on April 12 with "Am I my Brother's Keeper?" and "The staff for those who mourn." On Monday, "His Experiences,—How and why a Medium;" Tuesday, "The Relation of Phrenology to Spiritualism;" Wednesday, "The Gospel of Good Health:" the whole of which were well attended, and indeed worthy of attention, all the subjects being dealt with in a very able manner, and we trust to some effect. Spiritualism is making marked progress in this town.—April 19.—Mr. J. G. Grey spoke on "Spiritual Spiritualism," in which his guides endeavoured to show that the cultivation of "Self" was the highest object of this life, and that it could be done in an unselfish manner.—R. HEDLEY.

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One Copy, post free, weekly, 2d.; per annum, 8s. 8d.

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The MEDIUM is sold by all Newsvendors, and supplied by the wholesale trade generally.

Advertisements are inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, APRIL 24, 1885.

NOTES AND COMMENTS.

THE CONTROL.—Anything connected with the Sensitive through whom A.T.T.P.'s Controls are given, cannot fail to be of interest to the readers of the MEDIUM. This week his guide gives an account of his first visit to a spirit circle, and the control which thereupon ensued,—the commencement of the work, which is now being continued. Mrs. Main was not a medium, as the Recorder assumes. She was a very successful circle holder, and under her auspices some of the most remarkable mediums were developed. She was a quiet old lady, with a lofty spiritual brain, and soothing healing magnetism; and she was devoted to the progress of the truth. She kept an herbalist's shop, and made remarkable cures. Her circle was conducted with great liberality; her doings became so well-known that her shop was assailed by the rabble, and meetings of sympathy were held, at one of which the celebrated "Seed Corn No. 4" was written—the most useful tract which the movement possesses. Mr. Morse, Mr. Herne, and other mediums had early sittings with Mrs. Main; also Miss Price, now Mrs. Perrin. Mr. Cogman subsequently took up the same useful work. In due course she passed away, and now frequently manifests through Mr. Vango, as "Cogman" does through Mrs. Hawkins.

Mention is made of Miss Young. This name is well known to Spiritualists in London as a fine trance medium, and the report of her meeting at Walworth appears in another column. First we had occasion to name the matter to her sister, Mrs. Parker, who "was then Miss Young." She thought it might be her sister, the present Miss Young; Mr. Young, the brother, thought so also. But, if so, it occurred to us—Why should the control say, "was then Miss Young"? This expression indicates that the lady who was then Miss Young, is so no longer. At Peckham on Tuesday evening we were afforded an opportunity of mentioning the matter to Miss Young, who said it must allude to her late sister, Mrs. Panter, whose passing away she beautifully described in our columns a few weeks ago. This elder sister was greatly interested in the subject at that time, and before her sisters had so fully taken it up, and she used to attend Mrs. Main's circle. Thus the expression of the Control appears to be absolutely correct. Perhaps some sitter who was present may see this, and state what took place on the occasion alluded to.

We have to acknowledge with gratitude the kindness of the Pendleton Spiritualists for £2 2s., towards Liabilities, being the result of collections at the meetings. A report is given of a meeting by the Millom friends, with the same object. The Spennymoor collection on Sunday evening, is kindly announced for this purpose.

"ESSAYS FROM THE UNSEEN."—The binder is so dilatory that we cannot keep pace with the demand for A.T.T.P.'s Book of Controls. Everybody seems eager to have it. There has been no such success in literature for many years.

MY EXPERIENCES: OPEN LETTER TO MY FRIENDS.

By E. W. WALLIS.

Dear Friends,—I have been frequently asked to publish the particulars how I became a Medium. I have never done so, because I disliked talking about myself, but it has been represented to me that the Story of my Development and Labours might be instructive and helpful to others, and I have therefore written them out as carefully as possible, and placed the matter in the hands of Mr. Burns, who intends publishing the account, together with my portrait, in the MEDIUM, on May 8th. As considerable expense will be incurred to do this, and as its usefulness can alone be secured by a large circulation, I shall esteem it a personal favour if you will do your *very best* to help Mr. Burns to work off a large edition, by engaging to take as many as possible, and prevail upon others to do likewise. As the price for 100 copies is put at 6s., they could then be disposed of at a penny each to advantage or gratuitously circulated.—Yours fraternally, E. W. WALLIS.

We have read Mr. Wallis's manuscript. It is full of interest and instruction. He gives many examples of mediumship, with the great variety of conditions affecting the result. It is very distinct from any other personal narrative we have read. The value of this kind of literature consists in the fact that each experience possesses excellencies peculiarly its own. It will give the non-Spiritualist a good idea of the laws of mediumship, and it is also a useful guide to those who are more intimately associated with the subject. Our readers may scatter it widely with the greatest confidence.

THE PORTRAIT.—We have received a photograph of Mr. Wallis, by Mr. Bowman, Glasgow. It is a fine example of photography, and also a striking likeness. The proposition has been made to supply it to our readers as an Ink Photo, on a separate sheet, to be inserted in each number. This would add to the cost, and upwards of 5,000 copies would require to be sold extra to meet it. Societies might take parcels of 500, and many private readers dozens, and thus soon reach the desired quantity. We will be glad to hear from all correspondents of their intentions by Monday first.

ORDERS FOR THE "WALLIS NUMBER."

500, Mr. E. W. Wallis,
100, Mr. J. J. Morse,
100, Mr. R. Scott, Leeds.

SALFORD SOCIETY (Trinity Hall), 83, Chapel Street.—On Sunday evening, April 26, a special meeting of Members and enrolled Associates will be held at 6.30. All members are expected to attend.—I. T.

CHESTER-LE-STREET: Mechanics' Hall, April 19.—The controls of Mr. W. Pickford gave a splendid address to an appreciative audience, the subject chosen being:—"Is the account of the creation given by Moses correct, is it in harmony with the attributes of God?" The controls handled the subject in a masterly manner, which gave every satisfaction; questions were answered to the satisfaction of all at the close of the address. Mr. J. Craggs ably presided.—JOHN DAVISON.

ASHINGTON: April 19.—Mr. Gibson's guides took for their subject, "Who is right?" and the treatment of this question drew the warmest approbation from the audience, and hopes were expressed that they would like to hear Mr. Gibson again. It is well to remark that he is a hard-working blacksmith, over 60 years of age, and it is most wonderful how his guides work through him. On Sunday next Master Heath will make his first appearance in public as a speaker.—JOHN ROBINSON.

BIRMINGHAM: Oozells Street School, April 19.—Mr. John Lamont, of Liverpool, paid us a visit, and delivered an address on "The Secular aspect of Spiritualism," dealing with his subject in an eloquent manner for one hour and a quarter, during which time, the audience, intensely interested, continually applauded him. He showed in a lucid manner how necessary for the true happiness of a people was the knowledge of spirit-communion and spiritual laws. Although the weather was fine, we had a large attendance.—COR.

PENDLETON: TOWN Hall, April 19.—Mr. Condon, of Barrow-in-Furness, spoke on "Social, Political and Temperance reform," in the afternoon. The guides pointed out all the evils of intemperance, and hoped all would unite in one grand and glorious effort to stem the tide of drunkenness which is spreading so much misery over the land. He remarked that men have the power to arrest its course, if they will only use that power. In the evening Mr. Condon gave his experience on "How and why I became a Spiritualist," the subject being selected by the audience. It was full of wonderful and interesting facts, which greatly amused his hearers. Next Sunday Mrs. Butterfield will be with us, as Mrs. Britten has not yet arrived in England, but she has promised to speak at another date.—COR.

FELLING: Park Place, April 19.—Our platform was ably occupied in the evening by Mr. Harper, who delivered an eloquent lecture on "The coming revolution in England," which was both interesting and instructive, and was greatly appreciated by a fair audience. Mr. Harper is a very energetic speaker, and of great experience. He was ably assisted by Mrs. Harper, who occupied the chair. Mr. John Meek's lecture on "Disease: its cause and cure," which was announced for last Sunday, will be delivered on Sunday next, owing to a hitch in the arrangements.—JOHN T. HOGG, Sec.

A HANDSOME AND GENEROUS GIFT.

We have just received from Dr. Wolfe, of Cincinnati, a large boxful of his important work, "Startling Facts in Modern Spiritualism." In an envelope we found an autograph letter, with best wishes for our success in spiritual work, and a most elegant portrait of the author. It is a full-length photo, very much longer than broad, being quite a new style over here. It is very effective, and gives a better idea of a man than the usual heads and busts. There was also a copy of Miss Wolfe's medical examination papers, which we must return to her again. We thank Dr. Wolfe for his great kindness, which is not the first we have received at his hands. We hope others who can spare the means will not forget us in our single-handed struggle.

NEXT SUNDAY AT CAVENDISH ROOMS.

"WHAT IS MEANT BY THE CHRISTIAN DISPENSATION?"

In continuation of the line of thought which has been expressed of late, Mr. Burns will on Sunday evening speak on the above subject. The idea involved in a Spiritual Dispensation will be stated as a basis; after which the relations of the Christian system to such an idea will be pointed out, also the Jewish, with some allusions to Spiritualism. These are important matters, and somewhat novel, so that they may be prominently brought before the notice of all. Service at 7 o'clock.

A MEDICAL COLUMN SUGGESTED.

Mr. John Kellett, Barrow-in-Furness, suggests that a portion of the MEDIUM be devoted weekly to medical prescriptions and advice. He thinks many contributors would supply gladly the information required, and that ultimately a valuable pharmacopoeia would be compiled. We have in the past published accounts of treatment given by spirits, and which proved efficacious in desperate cases, particularly in our own experience. The difficulty is, that the same medicaments may not do in any two cases, and sometimes the applications are varied from day to day. At the same time, much good might be done, as was the case when A. J. Davis edited the *Herald of Progress*, New York, and gave from time to time a series of prescriptions, which were afterwards published as the "Harbinger of Health." In that work the end now sought for is almost already accomplished.

WHAT DID YOU DO WITH THE "ARMITAGE NUMBER"?

We would be glad if those who subscribed for parcels of the "Armitage Number" would kindly report how they disposed of them, and with what results. In the same way as meetings and entertainments are reported, it would be well to report work done with literature. It is a most important department of work, and to gain experience from actual practice is valuable. We will be glad to have next week, short accounts of how the "Armitage Number" was disposed of, and with what results. Sometimes these follow afterwards.

The pressure of Prof. Buchanan's engagements will retard the appearance of his work on "Psychometry," which is expected to be ready about the last of May.

Mrs. Crabtree, 104, Hope Street, Jarrow-on-Tyne, a Spiritualist of long standing, recently of Stockton, would be glad to make the acquaintance of Spiritualists.

Mrs. Groom will speak at Tipping Street, Manchester, on Sunday May 3, at 10.30 and 6.30; and Mrs. Green, at Bridge Street, at 2.30. See Directory next week.

Mrs. Barnes thanks the kind friends who have aided her in her present troubles. Her health is in such an unsatisfactory state that she cannot at present accept an invitation that has been suggested to her. When she can be of service, and not a burden, she will be pleased to do what she can.

Mr. Joseph Westgarth, North Shields, is a young medium, developing as a seer, which gifts he has in a remarkable degree. His guides have already taken him long distances, of which we have had proof. He has also written some verses on "Spiritual Knowledge" which I enclose.—T. PATTERSON, 3, Wellington Street West.

Mr. Charles Wood, late of Saltaash, having taken up his abode at 52, Great Bourke Street W., Melbourne, issues a supplementary number of his "Light on the Ocean Wave," of which six numbers appeared during the voyage of the "Iberia" from London to Melbourne.

MACCLESFIELD.—All communications intended for Paradise Street Free Church, should be addressed to Mr. S. Hayes, 20, Brook Street, Macclesfield.

BACUP.—Mr. J. S. Schutt will be at the public Hall, on Sunday, at 2.30 and 6 o'clock.

AN ENTERTAINMENT AT SOWERBY BRIDGE.—In our Lyceum, on Monday next, April 27, an Entertainment will be given in aid of the Choir Fund. Admission 8d. each. Entertainment to commence 8 o'clock prompt. After the entertainment, if time will allow, games will be indulged in.—A. SUTCLIFFE, Sec.

JOHN H. POLLEN.—To the Editor.—Sir,—Please accept my sincere thanks for the friendly words in which you have been good enough to speak of me in your last issue, and for your kindness of having inserted my appeal, which, I regret to say, has till here brought me very slight help. Unfortunately for me, certain remarks and observations were published about me in another journal, which could scarcely fail damaging my case, but which no word nor deed of mine had given any cause to call forth. In conclusion I would assure my sympathisers that they are extending their charity to a cause, and to a person not undeserving of receiving the same. I beg to thank the kind givers who sent me the following: A Friend, Esq.; Mr. J. Alisworth, Esq.; Two Camberwell Friends, Esq.—Yours truly, JOHN H. POLLEN, 145, New North Road, N.

SPIRITUAL FUNERALS IN NEW ZEALAND.

MRS. LUCY WALTON.

As an evidence of the spreading of our great and glorious Movement, and the earnestness of our co-workers at the other end of this beautiful world to carry it out in all sincerity, I think, out of love and respect, I ought to ask you to chronicle the passing on to a higher sphere of existence, of our much beloved and highly esteemed sister, Mrs. Lucy Walton, the wife of our friend and earnest assistant, Mr. T. R. Walton, whose platform utterances in defence of Spiritualism have been listened to with breathless attention, and have caused many to think and investigate for themselves; thus working an incalculable amount of good to his fellowmen, and this, too, in the depths of the forests in the North Island of New Zealand, where your valuable journal, *THE MEDIUM*, was, until quite recently, very little known.

The deceased lady passed on at the early age of 34, leaving a young family of eight to mourn the loss of one who, forgetful of *self*, found pleasure alone in attending to the wants of her little ones.

Many a friend who has had the the pleasure of sitting with her in seance, will miss the genial voice, singing, "For ever with the Lord," and, after the sitting was over, the nice cakes and scones and the tea, all prepared by her own hands.

Who, too, can forget her kindness to the needy and distressed, whom she was ever ready to assist? Altogether, it will be long before her place amongst us can be so worthily filled.

The funeral was attended by a very large assembly, on which occasion, for the first time in Palmerston North, our Spiritualistic service, on the Immortality of the Soul and Life beyond the Grave was used, being ably conducted by our old and respected friend, Mr. Joe Dinadale. All who heard it were amazed at the air of sublimity which pervaded it, as well as by the beautiful language which it contained.

The coffin, bestrewn with wreaths, flowers and evergreens, as a last tribute of respect was being lowered to its last resting-place, when Mrs. Moore, of Bull's, delivered a splendid address, exhorting all to be ready for the great and glorious change, after which, our friend and medium, Mr. St. John Watson, commenced that beautiful hymn, "The home of the blest," which closed the proceedings.

MR. E. CHAMBERLAIN.

We also record the passing on of Mr. E. Chamberlain (brother-in-law of the late Mrs. Lucy Walton), in the pride of manhood, on the 31st of January last, aged 52.

He had a few months before gone over to Sydney for a change of air, which benefited him only for a short time. He was, for a considerable period, a staunch Materialist, but the blessings of Spiritualism and Mediumship in his own family entirely altered his views.

The address given at his grave, by Mr. T. R. Walton, made such an impression on the minds of his hearers, that by special request it was printed in *extenso* in the *Fielding Star* of Feb. 5.

We cannot do better than quote from the *Manawata* daily paper—"That he was deservedly highly esteemed for his many and sterling qualities, by all with whom he came in contact."

W. J. B.

April 16, 1885.

"LIABILITIES FUND": COFFEE SUPPER AT MILLOM.

The Spiritualists of Millom, solicitous of identifying themselves with the endeavours made throughout the country to relieve the Metropolitan Spiritual Institution of the incubus of indebtedness with which it had become burdened, but happily (thanks to such efforts as that under notice) fast disappearing, met on Good Friday at the house of Mr. H. J. Taylor, Queen Street, at 3 in the afternoon, for a pleasant reunion, and to devote half the proceeds of a shilling Coffee Supper to the object named. The muster numbered 23 adults, in addition to a goodly company of juveniles.

The proceedings were opened by the singing of a hymn, after which one of the controls of Mr. H. J. Taylor, "Mr. Jones" offered an earnest and impressive supplication.

The Chairman (Mr. E. C. Taylor) in a few well-chosen words, explained the objects of the meeting; his remarks being heartily endorsed by Mr. H. J. Taylor, who took occasion to express the great pleasure which had been afforded him in being privileged to provide the supper, and to do

what he could to contribute towards so worthy an object as the Spiritual Institution.

A hymn being again sung, "Mr. Jones" took control of Mr. H. J. Taylor, and expatiated on the great Christian festival of "Easter," and its significance in commemorating the resurrection of Christ.

Another hymn having been sung, the spirit guide of Mrs. Richardson took control, and gave a very interesting and impressive address, embracing many topics bearing on the Cause.

At this juncture, the juveniles offered the meeting much gratification by the manner in which they rendered some half dozen appropriately-selected recitations.

The lively sprite, "Jack," with his genial and jocular scintillations, enlivened the company (through Mr. H. J. Taylor) for a length of time, when he gave way to

Mr. Richardson's control, of an exceptionally jolly character of the "Mark Tapley" type, who appeared always happy, and recounted his experiences in a vigorous manner, and put a climax to them by singing a song.

The hour of 6 having arrived, supper was partaken of, and ample justice, it need scarcely be said, was done to the excellent comestibles; and, during the while, brisk efforts of repartee were kept up by the several favourite controls.

A hymn was sung, and then Mr. H. J. Taylor's control, "Mr. Jones," gave a lengthy poem, marked by perspicuity and terseness.

A brief but interesting conversazione on Spiritualistic matters ensued, which was thoroughly enjoyed; after which two foreigners assumed control over Messrs. H. J. Taylor and Mrs. Richardson, and afforded both edification and amusement.

Then another hymn was sung, and the guide of Mr. W. Tyson took control, and gave a very suitable address, which was listened to very attentively.

Shortly afterwards, an individual, rejoicing in the name of "George Pyrah" (residing when on the earth at Chapelfold, near Batley) introduced himself through the mediumship of Mr. H. J. Taylor, giving a graphic sketch of his experience when on the earth plane, and on his translation to a higher sphere of existence, which proved to be very interesting.

As an agreeable interlude, Mr. A. J. Taylor next favoured the company with a song, which was well appreciated. Then after a few other controls having had a hearing, the spirit guide of Mrs. Taylor gave, as a conclusion, an earnest and touching prayer, which proved to be very encouraging to all who were interested in the Cause.

The interesting social and intellectual gathering terminated between 10 and 11 o'clock, all being highly satisfied with the proceedings, which had been carried out to the best of their ability. Many thanks were then received from one to each other, and then this most satisfactory and interesting meeting was brought to a close, by the singing of the Doxology; and before the outer air was reached, kindly greetings and shaking of hands were reciprocated.

Therefore do we send you the small sum of 11s. 6d., as the result of this special effort of ours, which, besides being an index of our willingness to help, also shows that our society is full of vigour.

E. C. TAYLOR, Sec.

LITERARY NOTICES.

THE TRIUMPH OF TIME. A Mystical poem. By Ella Dietz. London: Allen, Ave Maria Lane.

This is a sequel to the "Triumph of Love." It is the story of a forsaken soul, who, after one short year of wedded bliss, is deserted by her lover, who wanders away from her into the paths of sin. Sweet touches of the pensive beauty of her whose "eyes were dark and strangely bright" are given, as she, in the "grave of love," most bitterly gives herself up to the passion of her deplorable state. The work is a series of poetical pieces, indicating remarkable resources of versification and expression. Some are short snatches, others long pieces, and in varying moods as if written at times wide apart, when the mind was under the influence of loneliness, love or spiritual aspiration. The historical thread is rather incoherent, yet there is a beautiful consistency in the attribute of pure love and unstinted forgiveness with which the erring knight is regarded. This ordeal is supposed to develop the religious nature, till finally the author regards herself as a saint; and the meetings indicated with her truant husband are rather spiritual experiences enjoyed in reverie or sleep than actual personal interviews. The language of love is handled with much ability, and the most sacred relations of united souls are expressed with great delicacy. This is the charm of the book; as also that closing appeal on behalf of morality and purity as the only true expression of spiritual elevation and freedom. It is to be regretted that in this age of higher spiritual light, the sacred powers and personages introduced are of that sanguinary and cadaverous type which never have been capable of lending poetical grace to any composition. The recurrence of moods and the doleful extent of the theological pieces swell

the real work much beyond its normal compass. Its perusal ought to strike all readers with the terrible sin of unfaithfulness to a loving woman. The sufferings and tribulation of soul appear to be inexpressible; but possibly are a needful trial preparatory to the eternal serenity that remains beyond.

THE PEARLS OF TRUTH. An Allegory. By Countess Constance Wachtmeister, F.T.S. London: Mrs. Wallace, Philanthropic Reform Publishing Offices, Oxford Mansion. Price 6d.

The object of this little fable, is to induce people to subscribe to Mr. Olcott's Society. By an annual subscription, you are supposed to become a participant in "Divine Wisdom," and, rising out of all sectarianisms, blend into the universal brotherhood. "From the East I come, that sanctuary of all spiritual power," says the enlightener, the heroine of the allegory. But where is the East? Jerusalem is East of London; Cabul is east of Jerusalem; Pekin is east of Cabul; San Francisco is east of Pekin; New York is east of San Francisco; and London is east of New York. Thus we may go round and round the globe; and in reversing our course we would find that the same places were relatively west of one another. The currents induced by the rotation of the earth may operate on man's nervous system and spiritual faculties; but that does not imply that one particular place is east: it is the aspect that is east in whatever place. The esoteric philosophy of Orientation does not seem to have come under our author's notice. In this sense it means the Source of Light. Now in the external world, the source of light is not so much east as south in our hemisphere, when the sun attains its meridian glory. Interiorly, the Light is always rising, never at full height, and that sun never sets; hence the significance of the "East" in spiritual matters. It means the Source of Light within man; which is continually augmenting, but never attains to its complete fulness. We would therefore meekly suggest that our author's "pearls are blended knowledge and ignorance," and manifestly "European"; and if they are a sample from the stock of Olcott and Co., they very much resemble the new imitation brilliants, being big with pretence but small in quality. With all the bombast and parade of this Oriental pearl business, it is impossible to gather anything new from it. After a superficial enumeration of the various "fads" currently held by the non-industrial sciolists who set themselves up as the most enlightened of mankind, the light of these wise people suddenly becomes blended with the surrounding darkness. Verily, no benefit comes to a man from subscribing to a society. He must seek for truth by the evolution of his own being's attributes, and for that purpose he will find the "East" wherever he may be situated. But such candid advice does not suit those who have tickets of membership to hawk around. The cute, sharp practice of "business" is at the bottom of it all; this little publication being a perfectly orthodox example, consisting of less matter than occupies a page of the MEDIUM, and yet sold at the exorbitant price of 6d. No doubt this is an example of "living a life of charity and Divine self-sacrifice," as practised by those who have so much to say on their own behalf and of the wares they have to sell.

PROGRESS OF A PRIVATE CIRCLE.

Prior to the Christmas of last year, I was an utter stranger to Spiritualism, but just about that time I happened to stay in Plymouth, and one night I chanced to pass Richmond Hall. While doing so, something strongly impressed me to enter that building. I did so, and I had not sat down for any considerable time before the medium commenced to give clairvoyant descriptions. A number of friends were described to the sitters in the hall, and these were all recognised. Presently, to my great surprise, the medium gave a description of a brother of mine, who she said was standing near me. After asking her for his name she gave it correctly.

At the end of the meeting, notice was given that the next sitting would be held on Tuesday at the same hall. On the night in question I went again, and after singing a hymn, the medium told me that my brother wished to give a message, which was worded thus, "I wish you to sit at your own home." Upon returning thither, I, my wife and three of the family sat around the table, which soon began to move in a similar manner to the movements of the table at the hall. We learned after some time that the spirit at the table wished to control the sister of the medium of Richmond Hall. We succeeded in inducing this young lady to sit with us, and since then we have had remarkable phenomena. The medium told us that my brother was a minister in earth-life, having been the Vicar of St. Mary's, Soho; this information, it is well to remark, is strictly correct.

The other evening we listened to a very powerful control by my brother on "Peace," which was liked exceedingly.

It gives me great pleasure to see such an earnest young medium, but I am sorry to inform you that she will soon leave us on account of her health.—C. CHASE.

[Circles sometimes draw all the life from mediums. Beginners are so ignorant and ardent that they try to get all they can without any reference to the effect on the medium. The sittings are continued too long, they are held too frequently, and often the medium has to mix in the talk and bustle of a promiscuous company after the sitting has closed. Sitters should endeavour to understand mediumship, and think less of their own satisfaction: in short, be less selfish.—ED. M.]

LEEDS: EDINBURGH HALL, SHEEPSCAR, APRIL 12.

We were favoured with the presence of our esteemed co-worker, Mr. Schutt, of Accrington. In the afternoon the guides suggested that they would prefer to answer questions, rather than give an address. The questions asked were treated in a manner that would command the earnest attention and serious consideration of every truth-seeking mind. One question, on man's Free-will, they requested should be the theme of their discourse for the evening, that time might permit of the ground being covered.

In the evening, the question, "Has Man a Free Will?" was treated in diction and language of the purest character. The address was divided into three heads: viz., Is man physically free? Is man morally free? Is man spiritually free? The burden of the theme was

that man was only free so far as he availed himself of the educational means at his disposal, and by knowledge sought to overcome the obstacles which met him at every upward step. To confirm this position they appealed to the geological records, wherein early man wrote his history, a history of imperfection, but capable of improvement, with mother Nature as a stern teacher in the school house of experience. Nature's laws were also appealed to as evidences that man was not a free agent; but a creature of circumstances. To show that man is not even morally free, they cited the second commandment, with reference to "the sins of the children"; the fathers and mothers through ignorance of nature's laws, having violated these laws, they ushered into existence a race of beings incapable of coping with life's battles, their mental and moral character impaired, stunted and dwarfed; and hence could not in the strict sense of justice be held responsible for their moral deformity. Knowledge is the only saviour of mankind, and men and women should fearlessly look these evils in the face, and unless they were prepared to give proper conditions for the procreation of the Race, to give their offspring a healthy organism, and a well-balanced mind,—that unless they were prepared to do this, that they would be, and were, committing a crime by doing otherwise. The evils of our age were unmasked, and the audience were told in no equivocating manner the necessity of keeping pure bodies in order to produce pure minds. They contended that man was not spiritually free, until he had acquired a knowledge of the laws which environed him in Spirit Life. That while here on the earth-plane, with his intellect enslaved and his reason dethroned, it was impossible for him to be spiritually free. It was one of those addresses which have played so important a part in the emancipation of the mind—an address which can never be forgotten,—an address which would awaken man to a sense of his duty, a sense of his responsibility, and a sense of his importance.

April 19.—Mrs. Butterfield gave two very impressive addresses. In the afternoon the controlling intelligence dealt with the question of "The Spirit of the Age," in which they endeavoured to show that the inhabitants of the spirit-world were determined that their presence should be felt and realized throughout the whole structure of society, and thus dispel from the minds of those who denied the existence of a God and a future life, the clouds of materialism and agnosticism in which they were shrouded.—In the evening the subject was "An hour after death," which was listened to with deep attention. Thoughts such as permeated the whole discourse, cause us to realize the privilege of being called Spiritualists. Proud name of honour!—Cor.

STONEHOUSE: Spiritualists' Lecture Hall, opposite Siloam Chapel, Union place, April 19.—11 a.m.: the guides of Mr. W. Burt spoke on "Pentecost, and the Holy Ghost," the events being attributed to the development of spiritual gifts, as the result of harmonious conditions of the assembled disciples; disproving the Holy Ghost to be the second person of the Godhead, or indeed a personality at all, but the term used as a personification of all the holy ones—the angelic host, and the spirits of just men made perfect. The holy desires, the fervent breathings of love, of truth, equity and godliness concentrated into a oneness, designated the Holy Spirit; the same that guided the pen and controlled the tongue of the ancient prophets and holy men of old. Deep attention was paid by the intelligent and large audience from all parts of the three towns. Circle for investigators followed, the control expressing their earnest desire to assist the development of some of the sitters. Evening at 7: The controls of the same medium spoke on "The Priesthood of Christ," showing that he was not the mediator in the sense, that he showed his hands and feet and wounded side to God the Father, as a conciliatory means for the forgiveness of the sins of individuals who on bended knees implored his intercession; but that inasmuch as all perfected spirits called priests would draw near in company with others of their spheres to the supplicant attracted by fervent desires and innermost breathings for help and guidance, so Christ, being himself holy, harmless and undefiled, might truly be termed an high priest, directing, controlling and teaching those of the spheres, who in their turn act in like manner. That no son or daughter of humanity ever implored the assistance of any of the spirit-world or angel host, or Christ himself, in vain; but that they received strength, and hope, and consolation to work out the nobility of life, reaping happiness in this and hope for the next existence. Circle followed, the name of the controlling spirit being given, and other particulars both by writing and oral communications. The company was large, including many strangers to whom copies of the MEDIUM were gratuitously distributed.—Cor.

MOBLEY: April 19.—The guides of Mrs. Ingham, of Keighley, spoke of the loving influences to be derived from the spiritual platform—influences which it was impossible to obtain from the orthodox pulpits. After the discourse, "The Irishman" took control, and going in amongst the audience gave four or five delineations. As our room was full to overcrowding, and as there were two or three complete strangers present, the spirit, owing to the mixed influences resulting from these conditions, could not give the manifestation which they desired to give. In order to give you some idea as to the number, which clairvoyant speakers attract, I may remark that many people were sent away, there being no room for them in the building.—On Monday, April 20, Mrs. Butterfield gave an address on the question, "If God be unchangeable, how can it benefit mankind to pray to him?" This question was answered in a deeply-instructive manner. At the close, questions were invited, but only one was asked, which was answered in a masterly manner, the guides remarking that it would be utter folly for God to answer all prayers that human beings utter.—Cor.

SEORTHILL.—We have had three public lectures here of late, all very well attended. Mr. E. W. Wallis gave the last lecture on the 18th, on "The Soul in search of God," Mr. Geo. Lumsden in the chair.—G. F.

JERSEY: April 19.—We met as usual at 3 p.m. for development. The work is progressing favourably, especially so in the case of one lady and one gentleman, and the former will, I think, shortly be capable of being utilised by her guides for the purpose of giving us a few words by way of encouragement. Our Guernsey visitors have left, but with the full intention of commencing the work there, at first in their own home. They are fully convinced of the reality of spirit-communion, and can already, with many others, grasp intuitively its manifestations in the higher forms, though they have, as yet, had no personal experience. They, like all true Spiritualists, wish all the world to know and share in the glorious flood of light. At the public meeting at 8.30 we had a Reading by our Treasurer on the "Moral Aspects of Spiritualism," followed by a continuation of last Sunday's reading by our Secretary, and an address by Mrs. J. Our week-night circles have been very successful—unmistakable proofs of spirit-identity being obtained in several cases.—EXETERIAN.

MRS. YARWOOD AT NANTWICH.

Dear Mr. Burns,—I consider it my duty to the cause of Spiritualism as well as to Mrs. Yarwood to ask your indulgence and space in your valuable paper, as to what we saw and heard at Nantwich last week. Myself having engaged in a discussion with Mr. Spencer, of this town, we both, after a few hours' talk, found ourselves at a dead lock. I must state here, in fairness to Mr. Spencer, I was more inclined to ridicule than to reason. But as is often the case, the wayward one gets brought in, so with me. However, we decided to form an organization at Nantwich, and went at it with a will, and secured that excellent clairvoyant, Mrs. Yarwood.

On the Sunday afternoon Mrs. Yarwood gave her experience, and a number of descriptions of certain spirits hovering round, but I was much annoyed to find so many dishonest fellow townsmen. Three gentlemen in the hall disowned the descriptions in the public meeting, but were compelled to own that Mrs. Yarwood was correct before they left the room. In the evening we had the finest sermon I ever recollect hearing, on the "Lord's Prayer," and it was, I am thankful to say, pronounced by all present (the enemies to the truth) to be the finest oration ever delivered in the ancient little town of Nantwich.

In the evening we adjourned to a (as Mrs. Yarwood says) lovely little villa, called Green Bank Cottage, and there we had such marvellous manifestations that I shall never be able to erase them from my mind. And the wonderful transfiguration scenes I, with some dozen more witnessed, at once confirmed us, and we all joined in one voice by saying, "We are convinced, we must go on, it is the right end of the stick." And I can assure you, this ancient little town is in flames about it: even the ministers in their pulpits on Sunday night last could not pass by without noticing what had taken place.

We shall have Mrs. Yarwood again on May 14th and June 16th, and we shall be glad of any assistance that brothers or sisters in the cause could render to help us on the way.

I think I ought to give one or two of the transfiguration manifestations that we had on the Sunday night. 1, we had my youngest brother brought into our midst, who is living at Emerson, in Canada. 2, we had a gentleman with whom we had been in the habit of doing business on credit, and we were told to be careful, and have found it out to be true, for we have been informed he is what is commonly termed "shaky." 3, we had my brother's wife, who has been dead for twelve years, brought in our midst, and I can assure you when that came we were all astounded, and cried aloud, "We have had sufficient to convince us."

ALBERT PAGE.

[When our correspondent says these individuals were "brought in our midst," we presume he means that Mrs. Yarwood was made to personify them under spirit influence.—ED. M.]

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, April 19.—We had but a very poor audience in the morning, nevertheless we went through our subject, "The present aspect of Spiritualism"; and judging from the manner in which our discourse was received, it amply repaid us. We commenced with the Fox family, at Hydesville, and brought every thing of note forward up to the late conversion of George Chainey; mentioning, by the way, that Mr. David Richmond, who first introduced Spiritualism into England at Keighley, would, if possible, be one of our speakers in May. In the evening we had a much better audience, Mr. F. Westrop occupied the chair very efficiently. Luke, vi., was read, and the writer took for his text, verse 46: "Why call ye me lord, and do not the things which I say." We traced the history of the Church from the days of Paul, shewing how through Councils, Bulls and Edicts evil crept into the Churches; citing the reforms as introduced from time to time, together with the differences of opinion arising on biblical passages, as giving rise to the numerous sects as we find them existing at the present time, all of which goes to prove the error made in declaring the Bible infallible. Spiritual truths would gather all true worshippers together in one harmonious whole, looking only to one God, and he perfect in Love, Wisdom, Knowledge and Truth. The address, of which the above is an outline, seemed to please our hearers, and we pray our parent God to add his blessing to our humble efforts in the Cause of truth and Spiritual Progress. My son Henry delineated the spirit surroundings after the evening's discourse, giving every satisfaction to the audience.—WM. WARDELL, Sec., W.H.S.A., 8, Havelock Street.

PLYMOUTH: 10, Hoegate Place.—Cottage Service in connection with Stonehouse Spiritual Mission, April 15, 8 p.m.: our gathering numbered 18, being only the third from commencement, held as above in consequence of our hall not being obtainable on Wednesday evenings. The spirit-friends entertained us by controlling Mr. Burt and Miss Bovett: the former explaining the passage of Scripture by desire—"O fools and slow of heart to believe all that the prophets have written"; the latter gave clairvoyant descriptions, with names and other particulars, of departed friends. The company expressed their pleasure at having spent a most comfortable, harmonious and happy evening. Mr. Burt signified his intention to open up a library for the use of the members of his congregation, and would feel much obliged by any friend informing him the best and cheapest way to get to work.—OBSERVER.—Mr. Burt expresses his regret to those who have ordered or may desire to order, the *Western Independent* with his lecture, that the report has been held over at present on account of great pressure of matter; but that the insertion of a report is expected soon.

MIDDLESBOROUGH: Granville Rooms, Newport Road, April 19.—In the morning, Mr. D. Ashman's guides gave an interesting account of his experiences before he became a Spiritualist; which was followed by suitable remarks from other speakers. Mr. Ashman's guides took for their subject in the evening, "Lo! it is high time to awaken out of sleep." The result gave great satisfaction. Attention was called to the great work which was being done by the Temperance movement, and of the monstrous waste still being incurred by the drinking customs. It was time that the people did wake up, and put an end to these evils that ruined them.—It gives us pleasure to recognise in Mr. Ashman one of the founders of the Middlesborough Association. He was an earnest worker; and in removing to West Hartlepool he got a few friends to investigate the subject with him, out of which arose the West Hartlepool Association. We hope he may be long spared to bring many to a knowledge of spiritual truth.—A. MCSKIMMING, Sec.

A GENERAL SERVANT wanted in a homely family. An experienced person preferred. Write to "A. D.," care of Mr. Burns, 15, Southampton Row, London, W.C.

A MEETING IN EDINBURGH.

A small but earnest number of friends (some of whom came from Kirkcaldy for the purpose) assembled in Buchanan's Hotel here on Sunday, April 19, in order to meet Mr. A. Duguid.

At Mr. Duguid's request, Hans Edwards took the chair, and opened the meeting by reading a hymn from the "Spiritual Lyre." In the course of a few introductory remarks he bore testimony to the universal courtesy and hospitality which he had experienced at the hands of Spiritualists during his late travels through England towards Edinburgh.

After another hymn, Mr. Duguid passed under control, and spoke considerably over an hour on "Materialism and Spiritualism,"—a subject suggested by a stranger present. The control proved himself well able to handle the theme, pointing out the good work done by earnest Materialists, seeking for truth, but condemning the action of those who, under the name of science, chose to remain self-blinded, and heap calumny upon those whose spiritual perceptions they could not understand. While an investigation of the truths of materialistic science brought man face to face with the wonderful works of the Creator, spiritual perception and appreciation brought man face to face with God himself. The argument, which was listened to with deep attention, seemed to be much appreciated by those present. The control, at the conclusion of the lecture, changed, and a spirit, whose nationality was plainly apparent from his broad Scotch dialect, took possession of Mr. Duguid, and by his quaint sayings and pointed remarks gave rise to considerable amusement.

The Chairman followed by remarking upon the variety of religious opinions at present afloat in the world, and ventured some appropriate ideas concerning them. Whilst counselling all Spiritualists to hold fast to the glorious truths which had been revealed to them, and to promulgate these truths as one of the most important duties of life, he hoped they would display toward those in ignorance, a spirituality in keeping with the conduct of those blessed with visitors from the Summer-Land.

Mr. Duguid then gave answers to mental questions, but owing to the meeting having been hastily summoned, and the conditions thereby rather unfortunate, the answers were not in all cases so satisfactory as they usually are.

Another hymn having been read by the chairman, and sung most heartily by the assemblage, the meeting, which had lasted considerably over two hours, came to a close. It is to be hoped that arrangements may be made whereby Mr. Duguid's visits to Edinburgh may be more frequent, and so more likely to be successful in spreading a desire for more knowledge of the grand truths of Spiritualism, amongst all who are anxious and willing to learn.—*Cor.*

CROMFORD—On Monday and Tuesday, April 13th and 14th, two private seances were held by Mrs. Groom, of Birmingham, and Mrs. Roberts, of Walsall. Their guides gave lucid addresses upon Spiritualism, inculcating our duties here and preparation for the future. After the discourses, Mrs. Groom's guide ("Mary, Queen of Scots") gave some splendid poems chosen by the company, which were highly appreciated. Mrs. Groom concluded by giving clairvoyant descriptions of spirit friends, much to the astonishment of those present, and convinced the most sceptical minds.—*R. J. ORAM.*

SPENNYMOOR—The committee of the local branch of the South Durham Spiritual Association met on the 8th, and resolved on resuming meetings in the Waterloo Long Room. At a general meeting subsequently held, this step was approved of by the members, officers for the ensuing quarter were chosen, and all business was satisfactorily arranged. The new series of meetings will be inaugurated on Sunday, April 26, when our medium, Mr. Lamb, will give an address suitable for the occasion. We will do our best to secure the kind assistance of all accessible speakers; and desire the secretaries of branches to communicate the addresses of speakers and mediums.—In reference to the announcement made in these columns by our late secretary, that a place of meeting for us was in course of construction, I regret to have to say that we have been subjected to disappointment, sectarian prejudice having interposed. We hope this spirit of persecution will be amply compensated for by the warm sympathies of all friends who can favour us with their kind attendance on Sunday, at Waterloo Long Room, when Mr. Lamb will give the inaugural address.—*GEORGE GREEN, Sec., 78, Jackson Street.*

DEVONPORT: Heydon's Hall, 98, Fore Street, April 19.—In the morning, Mr. W. H. Tozer was controlled to open the service with an invocation, after which a circle was formed. One gentleman was influenced very much during the sitting. Some messages were obtained in writing through the mediumship of Mr. Leeder, the controls of Mr. Tozer following with an eloquent and lengthy address on Spiritualism, which brought to a close a very satisfactory meeting. In the afternoon at the private circle, several strangers were present; Mr. Leeder was controlled for a short time, and another gentleman was controlled to speak by the Rev. Wheeler. In the evening at 6.30, we received from the guides of our esteemed friend Mr. Paynter, a very comprehensive discourse on the "Gospel of Spiritualism"; in the course of the address he referred very beautifully to the passing on to the higher life of our dear brother Master F. Bond, telling us that all could learn a lesson from his life and the work he had done for the cause of Spiritualism, and that he was now reaping in spirit what he had sown in the material body.—*HON. SEC.*

WALWORTH: 43, Manor Place, April 19.—Miss Young was present with us, and we passed a most enjoyable evening, listening to the control who spoke to us in a clear and unmistakable manner on the gifts which Spiritualism can give to the world. Not only in days of old could Pentecostal showers of spiritual blessings be poured upon the apostles, but in these days we could have just the same tokens of love from the spirit-world as they of old did. The days of cloven tongues had not yet passed; the days of healing by laying on of hands had not yet ceased; the days of prophecy had not passed out of the world; the days of spirit-communion, of soul in the body linked with soul out of the body could be as real now as they were to the followers of him who had preached the brotherhood of man whilst he was here on earth. On Sunday next Mr. Robson, of Peckham, will be the speaker, and we hope that all South London friends will make it convenient to come and hear him.—*Cor.*

NEW MEETING ROOM, WIBSEY, NEAR BRADFORD.

Various reports of the opening on Sunday have reached us. Mr. R. Verity describes the place as the Poor Law Offices, kindly granted by the Overseers of the Parish, and capable of holding about 100 sitters. A platform has been put in, and it has been newly painted. Mr. H. Booth reports the opening on Sunday as being well attended. Mrs. Riley in the morning held the audience spell-bound as she poured forth the blessed truths of Spiritualism. Many had come out of curiosity, and had never heard anything of the kind before. Mrs. Ellis, a local medium, also took part. In the afternoon the place was crowded, many coming from Walton Street and Bowling to lend a helping hand. Mr. Hepworth, of Leeds, gave an eloquent discourse on the "Home of the Soul," and I believe deep conviction was felt in many hearts as he described the spiritual spheres. Many were present from local chapels and churches, and were surprised at the difference of the teachings. In the evening many were unable to gain admission, Mr. Hepworth's subject was "What is Spiritualism?" The audience listened with deep interest to the principles of Spiritualism, as compared with the orthodox religion. We hope to have Mrs. Illingworth next Sunday.

Mr. Verity adds: "I have no doubt but Spiritualism will spread here, for there seems to be many that are desirous of investigating it. I must not forget the lady friends, who have been the means of the room being opened. All praise is due to them, for they held cottage meetings till they were crowded out, and they were compelled to find a larger place. This they have secured, and may they soon want one larger still."

BATLEY CARR: April 19.—We had a splendid time here. It had been well circulated that Mr. Armitage would give Mr. Shore's funeral discourse, and friends from far and near, besides a large number of fresh faces, flocked to the room quite early, so that by the time for service the little place was crowded to excess. The centre of the platform was artistically decorated with choice flowers, which were the admiration of all. The service was conducted somewhat on the line of the funeral, Mr. Armitage reading his own service culled from the latter part of the "Spiritual Harp," appropriate hymns out of the same being sung, concluding with hymn 183. The discourse was based on the passing away of our Brother and co-worker, and the various offices he had fulfilled from time to time being admirably woven in, and their compliment on the spiritual side pointed out. Death, instead of being an object of terror, was an angel of light and liberty; and instead of it ending all, he was working now as earnestly, nay more earnestly, among the little ones than he had done while here. A few words from the President on the event, and the ties of fraternal love that bound them together; and the clairvoyant testimony of Miss Armitage of the radiant form of our brother being present, brought a service that will be long remembered by all to a close. His physical death has being a spiritual awakening to many.—*ALFRED KITSON.*

MANCHESTER: Temperance Hall, Tipping Street.—April 19.—At the morning service the controls of Mr. W. Johnson answered verbal questions, asked by the audience, and gave general satisfaction. I wish to inform our friends that when they fail to come to the morning service, when Mr. Johnson is there, they miss a rich intellectual feast; and I would advise them to make an earnest effort in the future to be present. The service at Bridge Street, in the afternoon, was also answering verbal questions. In the evening seven subjects were handed in, and the guides, with the consent of the audience, treated them as questions, but time only permitted six of them to be dealt with.—*Q. 1: Is smoking tobacco beneficial? A. Any habit, the acquiring of which outrages nature, is decidedly injurious and ought to be overcome.—Q. 2: What is Truth? A. As it has been throughout the past, the truth of to-day, or what is considered such, may be and often is the error of to-morrow. As man progresses he obtains clearer conceptions of what is true. Truth consists in adapting the experiences of life to doing good and the uplifting of humanity.—Q. 3: What is immortality? A. Not a gift obtained by faith in any being or belief in any creed, but it is the birthright of every human being. All the human race, whatever their creed or colour might be, are immortal. Once in existence always in existence.—Q. 4: Is there any counterpart to animal life in the spiritual world? A. To fill up the requirements of a spirit who in earth-life was much attached to animals, the counterparts of such animals would be with him in spirit-life, as his state would be incomplete without it. These animal surroundings pass away when the necessity for them ceases to exist.—Q. 5: On The Holy Ghost? A. Erroneous ideas on this subject in the past had led to diabolical deeds. Understand by it the Spirit of Truth, and the world would be benefited and man uplifted.—These subjects were dwelt on at length; a mere outline is reported. Mr. Armitage at Tipping Street, and Mr. Lithgow at Bridge Street at 2.30, next Sunday.—*W. LAWTON, 46, Grey Street, Kirby Street.**

PLYMOUTH: Richmond Hall, April 19.—We had a fair attendance at our circle in the afternoon, when we had some good table movements. Chairman, Mr. Best; Medium, Mr. Trueman.—Evening service: the hall was comfortably full with an interested audience, seeking after truth from the Spirit-world, which was given to them by the guides of Mr. Williams, who took for their subject, "The God of the Bible," which they handled in a masterly manner. I may add that Mr. Williams is greatly improving in his development as an inspirational speaker. Mrs. Trueman was then controlled by her guides, and gave a most stirring address to seekers after spirit-communion, and the best way to obtain it. If we seek honestly, we will no doubt get that which will be a benefit to us on the earth-plane, and prepare us for the world to come. The chair was taken by our President, Mr. Stentford, who gave notice of a normal address, "How I became a Spiritualist."—*PLYM.*

GLASGOW: 2, Carlton Place, April 19.—The clairvoyant descriptions by the guides of Mrs. Wallis at the morning meeting were again most marked and valuable to the sitters; so striking and pointed were several of the descriptions that the recognition came home at once. A most pleasant feeling prevailed, each regretting that the time had sped so quickly. A powerful address on "Spiritual Growth" was given in the evening, which revealed powers of the higher order; again and again were the audience roused to enthusiasm by the many good things so ably said by the speaker.—*J. R.*

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INTRODUCTORY CHAPTER—How THE WRITER CAME TO
 BELIEVE IN SPIRITUALISM.

AN UNIVERSAL PRAYER, BY THOMAS PAINE.

ORIENTAL CONTROLS.

Robert, Lord Olive.
 Seavage, the Bhoonsala of the Mahrattas.
 The Sultan Bajazet.
 The Marquis Cornwallis.
 General Meadows.
 Col. Maxwell, killed at the Battle of Assaye.
 General Jacobs, of Jacobabad.
 Runjeet Sing, Maharajah of the Seikhs.
 General Sir Charles Napier.
 Alee Nukhee Khan, Vizier to the King of Oudh.
 Azim Oollah Khan, the Adviser of the Nana Sahib.
 General Sir Henry Lawrence, who fell at Lucknow.
 Jotee Persad, the celebrated Indian Army Contractor.
 Mahomed Achar Khan, Instigator of Cabul Massacre, 1842.
 Arthur Wellesley, Duke of Wellington.
 James Webbe, Secretary to Lord Mornington, Governor-General of India.
 Meer Khan, a Mahomedan soldier of fortune.
 Dost Mahomed Khan, Ruler of the Afghans.

ANCIENT GREEK AND ROMAN CONTROLS.

Pythagoras, of Samos. *Æsop.*
 Anaxagoras, of Clazomenæ. *Pericles, the Athenian.*
 Socrates. *Aristophanes.*
 Plato. *Aristotle.*
 Pausanius, the Lacedemonian General.
 Numa Pompilius, second King of Rome.
 Lucius Junius Brutus founder of Republic of Rome. (Three
 Marcus Porcius Cato, or Cato the Elder. [Controls.])
 Marcus Claudius Marcellus.
 Scipio Africanus.
 Caius Julius Cæsar.
 Marcus Porcius Cato—Cato of Utica.
 Marcus Tullius Cicero. (Two Controls.)
 Valerius Catullus, the Poet.
 Flavius Claudius Julianus—Julian the Apostate.

MISCELLANEOUS CONTROLS.

Busiris, the Ancient of Days. (Six Controls.)
 Menu, the Hindoo Law Giver.
 Budha, or Sakya Muni.
 Mahomed, the Prophet.
 Jesus, Son of Amanus.
 Onesimus, a Roman slave.

CONTROLS OF THE RENAISSANCE.

Martin Luther.
 John Knox, the Scotch Reformer.
 Fust, or Faust, one of the Inventors of Printing.
 Cromwell, Earl of Essex.
 Oliver Cromwell, the Protector.
 Sir Walter Raleigh.
 William Shakespeare, the Dramatist.
 Thomas Wentworth, Earl of Strafford.
 Isaac Barrow, the Mathematician.
 Alexander Pope, the Poet.
 John Dryden, the Poet.
 Jonathan Swift, Dean of St. Patrick's.
 Thomas Paine. (Four Controls.)
 Concluding Remarks.
 Christian Heinrich Heinecke.
 John of Leyden.

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